

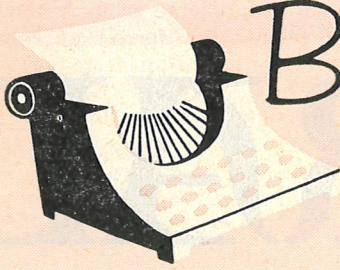
LUTHERAN

THE NORTHWESTERN

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"The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us." 1 KINGS 8:57



BRIEFS by the Editor

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COVER DESIGN Church Window

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Gerhardt R. Hillmer, pastor

Fads in religion are not popular among the leaders of sectarian church bodies. We quote from the Lutheran Standard: "A prominent Methodist minister warned against 'the cult of irrationality and emotionalism, the cult of faith healing, and the vogue for quick and easy answers wrapped up in a "positive thinking" bundle.' Dr. Harold Bosley of Evanston, Ill., said these 'three fads' are gnawing away at the strength and health of the church today. 'It's our duty to preach the gospel whether it makes people comfortable or not. We are called to be 'faithful,' not 'comfortable,' he said. Speaking in a similar vein, the 'Christian Index,' official Baptist publication in Georgia, urged ministers to 'skip the flippant' and keep the 'Rock 'n Roll' of popular music out of their sermon topics. The editorial doubted the merits of sermon subjects that 'are selected for the one motive of capturing attention.' Although the motive is a worthy one, the editorial said, it is doubtful that flippant titles make any appeal, but 'probably repel more than they attract.' 'Comparatively few of your churchgoers shop around, so to speak, and when they do they will prefer a topic that assures something for their religious life. They don't want something that sounds like competition for the theater,' the editorial said."

* * * *

The Quaker Oats Company has entered the field now for national observance of Good Friday. They would have Good Friday be the seventh paid holiday on their workers' calendar. They state three reasons for this choice, according to the Lutheran Standard, "1. Good Friday's religious significance, and the fact that many employees ask for time off that day, anyway, to attend services. 2. It will give employees a long week end. From a production standpoint long week ends are better than having holidays fall in mid-week. Long week ends also are popular with employees. 3. The six

present paid holidays are bunched together, with four in the late fall and early winter and two in late spring and early summer. Good Friday would break up a long holiday-less spell."

* * * *

Words of sound advice against making too much of the present upswing of religion in America, were given by Professor George A. Buttrick of Harvard University divinity school. In an address delivered on a recent Sunday evening before the Chicago Sunday Evening Club he had this to say: "We are living in a day not of a revival of religion but of a revival of interest in religion. Mass evangelism never goes very deep below the surface, but it could well be the preparation for a real revival of religion. Real revivals have always begun in a little group that has defied the values of the world and lived under a new and stringent discipline of life. Religion is becoming fashionable. It may quickly become a mask. One of the masks is called 'peace of mind.' I would think we ought to pray for tension of mind, so that God may trouble us until we are rid of some of the appalling evils of our day and generation. . . . There is no peace of mind worth even the waste of words that is not under His absolute judgment and control." Wise words!

* * * *

Many are protesting the selling or dispensing of alcoholic beverages on airplanes. In some cities it is actually becoming a heated issue. The Oakland Council of Churches, Oakland, California, has submitted a letter to the Oakland city council calling its attention to the fact that airplanes leaving or arriving in their fair city dispense alcoholic beverages while in flight, and pointing out that reason for their protest against such action. This protest was made with the instruction that "the city clerk is directed to forward copy of this resolution to the Civil Aeronautics Board, Washington, D. C."

Editorials

Should the Church Be in Politics?

During the recent Lenten season most of us heard read or quoted the words of Jesus before Pilate: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Likewise the supplementary statement of Jesus: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." On the basis of this statement of Jesus the Lutheran Church has traditionally followed the policy of shunning political action and confining itself to witness-bearing to get its work done. In contrast to this, Calvinistic churches, which includes most of the Protestant churches, have traditionally crossed over into the political sphere and have resorted to political methods and legal compulsion to carry out their favorite aim of establishing the kingdom of God here on earth. Most of them resent the implication that they are in politics. By that they mean that they do not affiliate with any political party and do not endorse individual political candidates, though even that is done at times. But they feel that the Church has not only the right but the solemn duty to exert political pressure to achieve "good" ends.

In the past the Lutheran churches as a whole have held themselves aloof from this, but signs are multiplying that the picture is changing. Practically all of them are beginning to establish agencies for social and political action. More and more Lutheran church bodies and agencies are issuing public statements, intended to influence governmental policies. Listening posts, if not actual political lobbies, are maintained with that end in view. Is that in accord with the above-quoted statements of Jesus? Or is it necessary to put a new construction on the policy set up by Jesus? Should the Church speak out on such matters as the Bricker Amendment, the way the investigating committees of the Congress operate, on Senator McCarthy, and similar personalities and procedures in the political field? The National Council of Churches thinks it should and does, though at the present time it is torn with strife in regard to the matter, not as a policy but as to the sides which are taken, either too conservative or too communistic in the political stand taken. The criticism within that body does not concern the meddling in political affairs but what is given political approval or disapproval.

The thing that is fundamentally wrong with the entire practice is that they have no Word of God for it but that it is merely an expression of unreliable human views. The Church has a right to speak only when it can say: "Thus saith the Lord." If it can not say that, it has no call to speak.

The practice is also to be condemned because it aims at shortcuts, at making people better without first

converting them to Christ, at reaping the fruits without first sowing the seed. If people are forced by legal compulsion to do certain things or to abstain from certain things apart from faith in Christ, they are thereby not made one whit better in the sight of God. Jesus says: "Without me ye can do nothing." Any route which the Church may follow which does not lead through Christ does not result in any spiritual gain. And the Church's proper concern is only with spiritual gains.

I. P. F.

* * * *

The Message of Lent

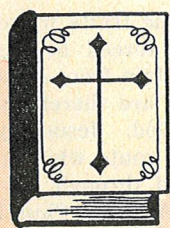
By the time this appears in print the Lenten season will be drawing to a close. During these weeks our Lutherans will have heard again the reading of the story of the suffering and death of Jesus, and they will have heard the purpose of this suffering and death of Jesus expounded from the pulpit. They will have been reminded again that all this happened to Jesus not as a result of wicked forces over which He had no control but that in accordance with the gracious plan of His heavenly Father and in His unfathomable love for sinners He voluntarily ascended the cross to atone for the sins of the world. That is the message which you hear in our Lutheran churches, and that is the way the Bible interprets the passion story.

But that is not the way all people interpret Lent. That is not what they get out of it, because the occupants of their pulpits no longer preach such an "outmoded" message. You can read much of the religious literature originating with supposedly Christian writers and not even find a hint that the Son of God suffered and died as the Substitute of sinners. They can not altogether ignore the Lenten season, for mention of it finds its way even into the secular papers, and so they have to say something about the meaning of Lent, and the greatest virtue they see in it is that it offers us a challenge to set our faces to Jerusalem as Jesus did in spite of the danger which awaited Him there.

A case in point is an editorial in the liberal *Christian Century* introducing the first week in Lent. What it considers the "challenge" of Lent is summed up in the sentence: "In all the rich variety of Christian experiences; in the devotional, social and political applications of the faith; in the stir and busyness of church activity — is there a hard center, an inner core of decision, where my face is set to go with Jesus, if necessary to that Jerusalem of pain and isolation?"

According to this view what we ought to learn from the passion story of Jesus is to be willing to stand up for the right as we see it regardless of the consequences, even at the danger of pain and isolation. Of course, we ought to be willing to bear pain and loss in the service of Jesus. But is that all we are to get out of the passion story, to do what Jesus did? As though we could! Lent is not so much a challenge as a proclamation of God's grace, manifested in the suffering and death of the Son of God as the Lamb of God to take away the sins of the world. Let us in these days of religious liberalism, when the stress is not on what God has done but on what man can do, not be turned aside from the real meaning of the cross.

I. P. F.



Studies in Our Savior Dying On The Cross

Psalm 22: 12-21

LET us turn again to David's Twenty-second Psalm in which the Savior Himself gives us a prophetic portrayal of His redemptive passion and its blessed fruit. In our previous meditation we pondered His anguished "why" as He was forsaken by God in our stead that we might never be thus forsaken. We saw how in this inexplicable anguish He continued to cling to God with the plea of a perfect trust: "Be not far from me; for trouble is near; for there is none to help." This "trouble" of which He spoke was nothing less than the pain and shame of the cross through which God let His enemies bring Him into death. Let us now hear how the Savior Himself unfolds this distress which has come upon Him.

Delivered Into Death Through His Enemies

In the Power Of His Enemies "Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion." In vivid figurative language we are here given to see the innocent Savior fallen into the hands of His bloodthirsty enemies. This was fulfilled when the Jewish leaders with the help of Pilate and his soldiers had succeeded in nailing Jesus to Calvary's cross. Then it was indeed as though Jesus had been cast into the midst of a herd of infuriated wild bulls, such as were found in the fertile pastures of Bashan. If we pass before our minds what the Gospels tell us of the conduct of the Jewish leaders in apprehending Jesus, in condemning Him to death in their own court, in prevailing upon selfish and unjust Pilate to crucify Him, we will realize how aptly they are depicted as stamping and foaming like furious bulls about the Innocent One, longing to gore Him to death. As we consider how they continued to heap their mockery and scorn upon the crucified Savior, we will also grasp the equal fitness of the other figure which depicts them as

a ravening and roaring lion with jaws distended to tear and devour his prey, emitting his frightful roar as he pounces upon his victim. Let us not forget, however, that what stirred up their bloodthirsty fury was the self-righteous pride and the spiritual blindness which are latent in the natural heart of every sinner. In their guilt let us humbly see also our own natural depravity.

Sinking Into Death From the enemies which surround Him the Savior now turns

our attention to the dissolution which has come upon Him through their fury. "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws." Water, when it is poured out, flows apart and sinks away. Just so the Savior's life-powers are ebbing away amidst the shame and agony of crucifixion. His members are painfully distended on the cross. He is tormented by overpowering thirst. The remaining portions of this portrayal likewise emphasize and underscore the complete dissolution of all of His strength and vitality. The Savior is sinking into death.

Yet Delivered By God Into Death "And thou hast brought me into the dust of death."

With these words the Savior reminds us that it was God Himself who gave Him thus into the hands of His enemies. They would not have had such power over Him if God had not given it to them. Other words of Scripture give us the full blessed import of this deliverance of God. God was here carrying out His eternal counsel of salvation through His incarnate Son. Such an enlightening word we have through Isaiah: "The Lord laid on him the iniquity of us all." Such a word we have through St. Paul: "Christ hath redeemed us from the curse of the law, being made a curse for us." These words also lend a deeper meaning to the Savior's portrayal of

the dissolution which He experienced on the cross. More than the ordinary physical effects of a crucifixion are involved. The Savior did not merely die like other men crucified; He died as the atoning sacrifice for the sins of the world. The torment and anguish which parched His tongue, which melted His heart, which caused all of His life-powers to ebb away was the consuming and burning agony of the invisible load of our sin and guilt which He was bearing for us. Seeing the Savior's cross in this light we are moved to say with St. Paul in thankful, reverent faith: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Yet Heard by God As They Triumph Over Him

His Enemies Delight in His Death Once more the suffering Savior raises His voice to testify how, encircled by His foes,

He is sinking into death: "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I tell all my bones: they look and stare upon me." While the previous designation of these enemies stressed their number, strength, and fury, they are now characterized in their vicious malice as dogs, as an assembly of the wicked. Meant is the entire hostile crowd whom we meet on Calvary in the Gospel accounts of the crucifixion, heaping scorn and mockery upon the crucified Savior, the Jewish leaders as well as the fickle multitude and the callous soldiers. With malicious joy they have pierced His hands and His feet. Instead of turning their eyes away from the heartbreaking sight of this innocent sufferer they gloat over His anguish and stare with wicked satisfaction upon His pain-racked body. They are content and pleased to see Him being cut off from the living. Just this is also brought out by the last detail here mentioned by the

dying Savior and recorded as literally fulfilled in the Gospels: "They part my garments among them, and cast lots upon my vesture." Treating Him who is dying as though He were already dead, the callous soldiers cast lots to divide His clothing among themselves.

Yet in Dying In this extremity
He Is Heard the suffering Savior
By God again turns to
prayer and supplication: "Be not thou far from me, O Lord: O my strength, haste thee to help me." From His tormentors, from whom He has nothing to hope, He turns to God, though He testified that God had forsaken Him and that God had brought Him into the dust of death. Yet He clings to the Father's faithfulness and mercy.

Though God is now still far from Him, He prays that God may not remain far from Him. As His own strength ebbs away, He appeals to God as His strength. He pleads: "Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns." It is all one and the same plea, that God might graciously rescue Him, not from succumbing to death, which He Himself has set forth as imminent, but from being held in death and God's judgment. He is confident and certain that God will do this, as we see from the turn which His plea takes in the the final strain: "Thou *hast heard* me from the horns of the unicorns."

This confidence of our dying Savior shines forth with full brightness in

the Gospel account. As Jesus made ready to bow His head in death, we there hear Him addressing God as His dear Father, confidently committing His spirit into the heavenly Father's hands. He expresses the assurance that in passing through death He will be fully reconciled with the Father. Thus also death could not hold Him. Here lies our comfort and hope, our reason for commemorating the death of Jesus in joyful faith. For we sinners are really the ones who were reconciled to God by the death of His Son and assured of victory over death and hell. It was in our stead that the heavenly Father had turned His countenance from Him and brought Him into the dust of death.

C. J. L.

ETERNITY

Judgment

(Second Continuation)

IN the last passage which we considered in our previous study, Rom. 2:16, mention is made of the fact that God will not carry out the final judgment in person, but will do it "by Jesus Christ."

There are many passages which assure us of this fact, a fact which we also confess in the Second Article, namely, that "from thence He (Jesus Christ) shall come to judge the quick and the dead." When Jesus described the final judgment to us in vivid details He said: "When the *Son of man* shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations" (Matt. 25:31-32). He then goes on to tell how He will divide all men into two groups, how He will pronounce judgment on each group, how He will verify His verdict in each case, how He will order the execution of His sentence, which will be carried out without delay.

On another occasion Jesus referred more briefly to the coming judgment, but maintained just as definitely that He Himself will be the Judge. "For the *Son of man* shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27).

In speaking about the judgment Paul not only says, as in Rom. 2:16,

that God will judge the world by Jesus Christ, he calls Jesus the Judge. "We shall all stand before the *judgment seat of Christ*" (Rom. 14:10). And again: "For we must all appear before the *judgment seat of Christ*; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

It is not a chance coincidence that Jesus will be the Judge, it is God who has so ordained it. That is what Paul told the Greek philosophers in Athens on Mars Hill: "Because he (God) hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained" (Acts 17:31). So Paul. Similarly Peter in the house of Cornelius: "And he (God) commanded us to preach unto the people, and to testify that it is he (Jesus of Nazareth) which was ordained of God to be the Judge of quick and dead" (Acts 10:42).

Concerning Jesus even His enemies admitted that He could not be bribed. When about to ask Him concerning tribute to Caesar, they addressed Him: "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men" (Matt. 22:16). Yes, Jesus was fair, fair to a degree far above anything that His enemies

might have been ready to concede. Paul calls Him the righteous Judge, whom he was soon to face. In the last epistle which we have from Paul's pen we read these words: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8).

Judge, Because He Is Our Redeemer

Why should God elect Jesus as our Judge, and delegate the final judgment of the world to Him? Jesus Himself tells us. Speaking about the Father as having "life in himself," He adds: "And hath given him (the Son) authority to execute judgment also, because he is the Son of man." "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father" (John 5:27, 22, 23). — Because Jesus is the Son of man, because He is our Savior, because He not only took our flesh and blood upon Himself, but also humbled Himself and took on the form of a servant, because He became obedient unto death, even the death of the cross: therefore the Father highly exalted Him and gave Him a name above every name, therefore He also ordained Him to be the final Judge.

What does that mean? It means, first of all, that the final judgment will be a part of our redemption. It belongs as an integral part, as an essential part, to the work which the Father assigned to the Son when He made Him our Savior. Judgment is a part of the work of salvation. That should make us hopeful and fill our hearts with joy. The judge is not coming for the purpose of ferreting out our secret sins. Those He has all long ago taken upon Himself and paid for them with His lifeblood. No, He is coming to finish in us the work of redemption. He performed a part of it on Calvary. He is performing a part of it today, being at the right hand of God and making intercession for us; also by sending us His Holy Spirit to call us out of the world, to kindle faith in our hearts, to sanctify and preserve us unto the end. But the work is not yet completed. Jesus will return for judgment, to make a final separation between us and the unbelievers. Therefore, in speaking about His return to His disciples Jesus said: "Look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

Jesus could truly say, "All power is given unto me in heaven and in earth." And this will continue "even unto the end of the world" (Matt. 28: 18, 20). — In the great chapter on the work of our Savior, particu-

larly on His sacrifice, His innocent suffering and death in our stead, Isaiah mentions also this that because of His sacrifice the whole work of the Lord will be placed in His charge. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand" (chap. 53:10). The pleasure of the Lord is to see us saved; and since Jesus brought Himself as a sin-offering for us, He is the man who will see the whole work successfully through to a prosperous end. — Speaking figuratively, Isaiah said: "The key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open" (chap. 22:22).

Associate Judges

Before we take up the important question to which standard the final judgment will be conducted, on what grounds a man will be acquitted or condemned, we may look at a few passages which speak about associate judges whom Jesus will employ. Nothing definite beyond the mere fact can be stated.

In an answer to Peter Jesus once said: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones,

judging the twelve tribes of Israel" (Matt. 19:28). How this will be done is not said. — Already here on earth we are to do some judging. To an impenitent sinner we are to declare that he has no share in the kingdom of God; while to a repentant sinner we are to proclaim the verdict of forgiveness. See Matt. 18:15-18. And in 1 Cor. 5:12 Paul says, "Do not ye judge them that are within?" And in the next chapter he says, "Know ye not that we shall judge angels?" (v. 3). — How we are to judge in the Church here on earth we are told, but about the manner of our participation in the final judgment nothing is said.

There is another passage where evidently a judgment by comparison is indicated. Jesus said to the Jews: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Hence the greater sin of the Jews, who rejected Jesus. And again: "The queen of the south shall rise up in the judgment with this generation and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here" (Matt. 12:41, 42).

(To be continued)

J. P. M.

From A Wider Field

Dear Editor:

For five days in February about 200 Lutheran churches of many varieties in Minneapolis and St. Paul conducted a so-called evangelism mission, seeking out the unchurched. The results have been tabulated.

Each canvasser averaged one person gained for the churches. Out of each four persons visited, one promised to try a Lutheran church. The actual net gain, it is reported, came to 8,238 unchurched persons (perhaps the figure includes infants) received into membership.

Several observations are in order. For one thing, this undertaking points up the need for and the opportunities of missions in our larger cities. The Twin Cities of Minnesota may be regarded as heavily-churched communities; yet in

this area a five-day canvass not only turns up almost 33,000 unchurched souls, but manages to interest many of them. If that can happen in Minneapolis and St. Paul, there must be dozens of similar communities which our Gospel has hardly touched, and where the harvest would be staggering in its potential. I mention this, not as a new discovery, but as a practical demonstration of the justice of your repeated editorial efforts to arouse our Christians to the great need for their generous and prompt participation in such endeavors as our current special offering for the Church Extension Fund. How many souls are being sacrificed to our slothful habits when we cannot bestir ourselves to make the small effort which will send men and equipment into the fields of work that await our coming?

Another thought insists on being heard. If many congregations can gather up eight thousand unchurched in a given community in five days when they put on a joint effort, what were they doing before that? Why couldn't many, working individually and separately, accomplish the same thing? Was it only the advertisement perhaps? The answer that suggests itself here is one which I do not like to offer you. Yet something needs to be said.

To appreciate this, you should have seen the advance publicity of the evangelism mission. Large advertisements appeared in the metropolitan dailies. They were headed with the slogan: ALL FOR CHRIST. Below that appeared the following in varying type size: "You are invited by your neighboring Lutheran church to attend an adult information class

beginning this Sunday, February 12 at 8 P.M. (Time and dates of succeeding class meetings will be announced at the Lutheran church near you.)" A further urgent message read: "Do you want to know how prayer can help you . . . how to find peace of mind . . . what the church offers . . . why there was a Reformation . . . how to be sure of a right relationship with God? Get the answer from God's Word to these and other questions at the adult information class in a Lutheran church near you. These classes provide an opportunity for interested persons to learn more of the basic teachings of Holy Scripture and to be introduced to the faith and practice of the Lutheran Church."

At the bottom came the signature: Twin City Lutheran Preaching Teaching Reaching Mission. And above it, over a box of four columns: "These Minneapolis and Suburban churches are ready to receive your inquiries and to welcome you!" Followed then the listing of the churches. Examining them, I found the following Lutheran bodies represented: Augustana Lutheran Church; Evangelical Lutheran Church; United Evangelical Lutheran Church; Lutheran Free Church; American Lutheran Church; Lutheran Church—Missouri Synod.

Churches of all bodies, so far as I know, excepting those of the Wis-

consin and Norwegian Synods, have here united in preaching, teaching, reaching. They do not all preach the same doctrine, they do not all teach the same truths, they do not all reach with the same practice; but the advertisement made it appear that they do. It said in effect: Just go to the Lutheran church nearest you, and you will get the right answers from God's Word.

This is the essential, ingrained dishonesty of unionism. It has the task of watering down the truth so as to make it more widely acceptable. That wins more people, but the people win a lot less than they have a right to expect. It also helps to increase immeasurably the difficulty of those who insist upon preaching and teaching the pure truth and rebuking error wherever it raises its head; for unionism trains people to enjoy a false unity and makes them resentful of distinctions between truth and error.

The true church of the Reformation could not, with its best efforts, gain so large a number of unchurched people for membership in the Twin Cities in five days under present normal circumstances. Only unionism can do that. But for that very reason our mission efforts ought to become more zealous, more sustained, more determined. How grave is our responsibility for remaining un-

tainted by unionism, and as such to preach, teach and reach!

* * * *

Through my pipe-line under Lake Michigan, which is still open, I have in hand a clipping from the Saginaw News telling me that the Boy Scout anniversary was also observed by churches in Saginaw (the report says "most Saginaw churches," which leaves us in the inevitable minority again). The clipping is interesting chiefly because it reports from a sermon by a Presbyterian pastor some down-to-earth facts about Scouting.

The pastor did not indulge in quibbling; he spoke about the Scout *oath*, which is what it is, and which begins with: On my honor. Said the pastor: That is "the regard we have for ourselves." "So, when we say that on our honor we will do our best, we really are saying a mouthful. It means we promise, not just today, but seven days a week, 365 days a year to do our duty to God and our country." What is our duty to God? "The whole answer is summed up in Scripture: fear God and keep His commandments."

That is not whole answer, pastor. And that is one of the things wrong with Scouting.

Cordially,

E. S.

In The Footsteps Of St. Paul

Judaizers Cause Trouble In Galatia

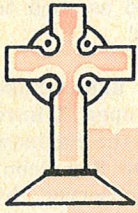
THE Lord had signally blessed the work of Paul in Ephesus. The Gospel of Christ was gripping and gladdening the hearts of many in the capital of Asia and throughout the Roman province. There was much cause for rejoicing. It was a hard pill for the devil to swallow. Where Christ was building His Church, he would have to erect his chapel next to it and thus endeavor to destroy what had been built up by Paul. The Apostle to the Gentiles had to learn anew the truth of the words of His Lord spoken to him through Ananias at the time of his ordination: "I will show him how great things he must suffer for my name's sake" (Acts 9:16). The faithful servant of the Lord had to taste the cup of bitterness again after many refresh-

ing days. Soon he would have to suffer the hatred of the Ephesian silversmiths and their subservient mob. Now the Judaizers were carrying on their underhanded work in the congregations of Galatia. Paul had founded these congregations on his first missionary journey, had strengthened them in their faith on his second journey, and again when he was on his way to Ephesus. At the time he had noticed no coolness or animosity, on the contrary, he had been received most cordially. How much more was he not surprised to be informed that Judaizers had broken into the congregation and estranged the hearts of the Galatians from their once so beloved Apostle.

It did not seem strange to Paul to have to endure the bitter hatred

of the Jews against him and his work. He knew his countrymen and their fanatical zeal and nationalistic aspirations for Jewry. In him they saw nothing but a despicable renegade who had espoused the cause of a pseudo-Messiah. Even though they hated him and sought his death, he was willing to forego his own salvation if he could but win their hearts for Christ and heaven. Yet they would not be won but kept on persecuting him from country to country, finally forcing him to appeal unto Caesar and thereby ultimately bringing about his death. How much did he not have to suffer at the hands of those whom he sought to win for Christ!

(Continued on page 90)



In Our Synod

The Voice Of The C. U. C.

(The Standing Committee in Matters of Church Union)

THE MISSOURI SYNOD'S POSITION ON SCOUTING

President Behnken's Reply to our Objections

IN the August 16, 1955, issue of *The Lutheran Witness* Dr. Behnken recognizes the Missouri Synod's position on the Boy Scout question as adopted in 1944 and reaffirmed in 1950 as one of our own Synod's "chief objections in the area of 'practice.'" In answering our Synod's charge concerning Scouting he lets Dr. Paul Bretcher speak as the chairman of the Missouri Synod's Commission on Fraternal Organizations. Dr. Bretscher's presentation, which President Behnken endorses in his concluding remarks, is a full defense of the Missouri Synod's official position on Scouting. Thus this reply sadly disappoints us in our prayerful hopes for some sign that our fraternal testimony against the Missouri Synod's untenable position on Scouting might have borne fruit. Yet we are keenly disappointed by this answer also in another respect. It does not address itself to the specific objections which we have raised against the Missouri Synod's position and fails to enter in upon the evidence from Scout literature which we have submitted and the Scripture which we have quoted as the basis for our objections. Therefore the reply cannot contribute anything toward that which Dr. Behnken himself sets forth as one of the purposes of all of his *Lutheran Witness* replies to our charges: "I hope that also members of the Hon. Wisconsin Synod who have read the answers will consider well the plea that the charges be withdrawn" (*Lutheran Witness*, Dec. 6, 1955, p. 440.) It is of this failure to enter in upon our specific objections and the material with which we support them, that we wish to speak in this article.

Dr. Bretscher's Analysis of the Missouri Synod's Position

Dr. Bretscher quotes the following as the substance of the Missouri Synod's position on Scouting since

1944: "That the matter of Scouting be left to the individual congregations to decide and that under the circumstances Synod may consider her interests sufficiently protected!" (*Proceedings of the 39th Convention*, p. 257.)"

He then bids us to consider the phrase "under the circumstances" as the real key to the understanding of this position and proceeds to elucidate what these "circumstances" are. He lists two "circumstances" stated in the committee report adopted by the Missouri Synod in 1944, and then adds two further "circumstances."

The First "Circumstance" Of the 1944 Report "Your synodical committees obtained all the official handbooks both for scouts and scoutmasters, covering every phase of the work, and examined these for any ingredients of the program which would militate against a Lutheran scoutmaster's committing himself to this program. We were unable to find any factors which would violate our principles and have not been able to discover anything in the practices of Scouting, as outlined in these handbooks, to which a Christian parent, scoutmaster, or pastor would take exception." Quoting this contention from the preamble to the Missouri Synod's 1944 resolution on Scouting contributes nothing in the way of an answer to the Wisconsin Synod's objections. For in bringing its fraternal testimony against this resolution our Synod from the very beginning took note of this contention; yet we pointed out that upon similar study and investigation we were unable to share this evaluation. We called attention to the objectionable religious features which we find in the very heart of Scouting, in its mandatory Scout oath and law, and we adduced the Scripture which we see violated thereby (*A Study of Boy Scoutism, Proceedings of the Twenty-ninth Convention*,

Wisconsin Synod, 1947, pp. 106-111). In this study we also pointed to specific statements in the official handbooks and constitution in which these false religious elements manifest themselves in the unfolding of the Scout program. Would not a true answer to our charge demand entering in upon what we find objectionable in Scouting? Should we not be shown why our conscience ought not to be bound by the Scripture on which we based our judgment?

The Second "Circumstance" Of the 1944 Report "That the BSA had officially declared that the spiritual instruction and training of the scouts lay entirely in the hands of the church committee of which the pastor is understood to be a member." Merely to state this, again contributes nothing in the way of an answer to our charge. That such declarations had been made in the manual, *Scouting in the Lutheran Church*, and by Elbert K. Fretwell from Scout headquarters in reference to this manual is something that our Synod granted from the very outset of our testimony against the Missouri Synod's position. Yet we stated why this "circumstance" cannot remove our objections to Scouting. *Scouting in the Lutheran Church* indeed claims for the Lutheran pastors and congregations the sole and unrestricted right "to control everything of a religious nature that is to be superimposed upon the official Scout program." Yet note how this speaks of unrestricted control over something that the Lutheran Scout committee will *superimpose* upon the official Scout program. It presupposes that Lutheran Scouting has of its own accord voluntarily accepted and approved all the mandatory portions of the Scout program. It is in this sense that also Elbert Fretwell from Scout headquarters says "that there is no Boy Scout authority which supersedes the authority of the local

pastor and the congregation in any phase of the program affecting the spiritual welfare of Lutheran men and boys in Scouting"; for he, too, speaks of "their efforts to supplement the Scout program with the spiritual program of the Church." Our Synod pointed out that if the mandatory Scout program in itself is not clean, no wholesome superimposing can be carried out. Should not a true answer meet our point of objection? Moreover, we find the pan-Lutheran collaboration in *Scouting in the Lutheran Church* itself to be a unionistic endeavor and hold that the system of Lutheran Scout awards which it recommends is condemned in Matthew 6:1-8. Should not a true reply meet these objections?

A Third Added "Circumstance" ". . . by 1944 Synod's committees had ascertained from the BSA headquarters that the so-called 'Scout Oath or Promise' is not to be understood as an 'oath' in the Scriptural sense, but merely as a solemn affirmation or declaration in which the Deity is not invoked." This assurance from BSA headquarters is a fact which the Wisconsin Synod has always granted

in its testimony. We emphasize, however, that not the BSA but only Scripture itself can decide for us whether something is an oath in the Scriptural sense, and that judged by Matt. 5:33-37 — which also the Missouri Synod catechism continued to adduce as pertinent to objectionable oaths — the "scout oath or promise" clearly has the force and implication of an oath, though "the Deity is not invoked." Again, a true answer would have met our real objection.

A Fourth Added "Circumstance" "The committees had also been assured that under no circumstances may a Lutheran scout troop be prevailed upon to participate in unionistic services as these are sometimes sponsored by scoutmasters in large cities under the stimulation of the Protestant ministerium." Also this the Wisconsin Synod noted from the beginning of its testimony against the Missouri Synod resolution of 1944, and therefore did not rest its case on the temptations and irregularities which still may or do occur in this direction. Our testimony was directed against the more subtle, but no less pernicious,

unionism which is inherent in the very program of Scouting and which involves all who participate in it, namely that Scouting proceeds from the premise that the work of any and every religion serves equally well in carrying out the program of Scouting, and that the program of Scouting will aid all religions in their work of character training. Since all scouts recognize each other as effectively striving toward the fulfillment of one and the same Scout oath and law, a Christian's life of sanctification is thereby put on one and the same plane with the moralizing activity of the non-Christian scout. To these considerations a true reply to our charge should be addressed.

We therefore want to emphasize that while our Synod in its fraternal testimony took careful note of the "circumstances" on which the Missouri Synod bases its position on Scouting, President Behnken's reply made through Dr. Bretscher does not enter in upon our specific objections and thus fails to make a contribution toward resolving the sad division which exists between the synods on Scouting.

CARL LAWRENZ.



News from our Mission Fields

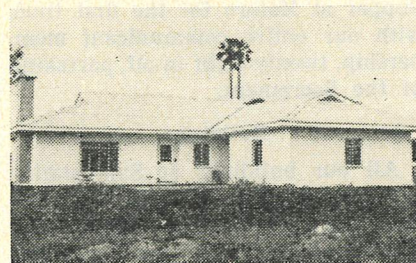
"Lo, I am with you always, even unto the end of the world."

MATTHEW 28. 20

RHODESIAN MISSION MILESTONES

By Missionary John Kohl

THERE SHALL NO EVIL BEFALL THEE . . . In September the first permanent European home at Sala, built by Mr. Paul Ziegler and presently occupied by the Ziegler family, was dedicated to the service and to the glory of the Lord. The dedicatory service was held in the living room of the completed building. Pastor Wacker based his sermon on a psalm. The service was closed with the celebration of the Lord's Supper by members of the European staff.



**Our First Residence for Missionaries
In Sala — It is now the Home of the
Paul Ziegler Family**

EXCEPT YE BE BORN AGAIN . . . During his stay in Sala, Pastor Wacker took occasion to visit regularly the ailing headman of the native village nearest our station. Making use of the opportunity these visits afforded, he instructed the headman. The power of the Word of God was manifested when, on November 7, headman Lumano asked to be baptized. On November 9, God, in His wisdom, saw fit to summon the headman to Himself. On the following day Pastor Wacker con-

ducted the first Christian burial in Sala land.



**Grave of First Convert to be Baptized
And Buried in Sala
Headman Lumano**

O GIVE THANKS UNTO THE LORD, FOR HE IS GOOD . . . November 27 should be considered a red letter day in the history of our Rhodesian Church. On this day, in conjunction with our regular service, our first African convert was accepted into membership at Matero. He is Mr. J. E. Mwambula, my interpreter and assistant.



**Missionary Kohl with
Joseph Mwambula, His Spiritual
Helper and Interpreter**

YE ARE NO MORE STRANGERS AND FOREIGNERS . . . December 4 was the second anniversary of our first Lutheran service in Matero. This year we marked the occasion in an exceptional service. Two children and eleven adults were baptized and twenty-two adults were received into communicant membership with the church by the rite of confirmation.

YE ARE KEPT BY THE POWER OF GOD . . . On December 11 a lone African knelt before the improvised altar of cement blocks at Sala and with a clear voice bore witness of his undying faith in his Lord and Savior and his adherence to the

Lutheran Church. That man was Mr. Albert Muyangana, our Sala interpreter, who was confirmed by Pastor Wacker. The Sacrament of the Altar was celebrated and our interpreter partook of the Lord's Supper with the members of the staff.



**Public School Class in Sala Reserve
We are instructing them since they
declared themselves for our
Lutheran Church**

OTHER FOUNDATION CAN NO MAN LAY . . . On New Year's Day I confirmed those adults, who, because of rain on December 4, were absent. In a service lasting two hours, ten children and three adults



**Pastor Wacker and Albert
Muyangana conducting services under
a shade tree at our latest preaching
station**

were baptized and five adults confirmed. We celebrated the Lord's Supper at Matero for the first time, with our entire communicant membership, twenty-eight in all, partaking of the Sacrament.

Buildings

All our buildings at Sala station have now been completed. Work has been started on a garage and storage shed combined. Footings have been laid, and cement blocks for construction are being made at the site. . . . Matero hopes for a chapel have not materialized. Because of difference

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of opinion between the Government and the Municipality, we are not given a right to build on our property. . . . Plans submitted for the Lusaka parsonage were not approved by the Committee, therefore we must continue to rent a home at an exorbitant price. Because the present home is being sold by the owner we may be forced to move into new quarters, if available, by February 1. . . . Land has been granted us in Lusaka for the parsonage and chapel. It is a choice and valuable piece of property of about two acres, bounded on one side by a municipal park, on the other side by a new school. . . . The Governor of Northern Rhodesia has signed our application for school managership, thus making us eligible to manage our own schools in our own right. Before we can take further steps in this matter we must wait until the notice to this effect appears in the Government Gazette.

(To be continued)

IN THE FOOTSTEPS OF ST. PAUL

(Continued from page 87)

The most dangerous foes of the Church are within visible Christendom. Today it is Rome with its pharisaic religion of self-righteousness. In the days of Paul the Judaizers were undermining the Church of Christ by superimposing the Law of Moses on the precepts and teachings of Christianity. Outwardly the Judaizers had accepted the Christian faith, but in their innermost hearts they wanted to keep the Church within the synagogue, make it an offspring of Judaism. The very essence of the Gospel was at stake. Then Christ had died in vain for the sins of Jew and Gentile alike. The Judaizers were the most dangerous enemies of the pure Gospel. Paul felt this very keenly. He knew that no compromise with these Pharisees of Christianity was possible. Not for a moment could he consider to remain silent, to wait and see, to appear conciliatory, to have an outward truce with these saboteurs of the Christian faith. He felt toward them as did Luther toward the teachers and the teachings of the Church of Rome, the modern counterpart of the Judaizers. The battle for the truth and purity of the Gospel was forced upon him and he would have to fight for it to the finish.

In Jerusalem Paul had met the Judaizers for the first time at the Church Council (Acts 15). There

they had demanded of the Gentile Christians: "Except ye be circumcised after the manner of Moses, ye cannot be saved." Successfully he had withstood them there and the Apostles had sided with him for the liberty of the Gospel. Later on Paul had to withstand Peter at Antioch. To this he referred in his Epistle to the Galatians (2:11). Again he won out. The cause of the pure Gospel was espoused anew by all, including Peter.

Even though the Church Council in Jerusalem in no way countenanced the demands of the Judaizers and the Apostles surely did not approve of their legalistic stand, all the opposition of the Judaizers nevertheless stemmed from the reactionaries at Jerusalem. Everywhere they stirred up riots against Paul. They strove to turn the liberty of the universal Gospel into a bondage under Judaistic law. By their insistence on circumcision they gave preference to the Jew over the Gentile. It was Jewish ceremonialism pure and simple revived for the glory of Jewry. Had not all of the fathers from Abraham on been circumcised? Had not Jesus Himself been circumcised and Paul also? Had not Paul had Timothy circumcised? Why had he

so arbitrarily refused to have Titus circumcised? Was it not evident that he was trying to revamp the Gospel to suit the Gentiles and thereby to win their favor? In the Judaizers the old Jewish nationalistic spirit was reactivated. Just as the Jews after the Babylonian captivity had forsaken the true spirit of the Prophets and had turned the hope of a divine Messiah into human nationalistic aspirations, so these Judaizers were bent on developing the Christian religion into an offshoot of a purified Judaism. Christ they would let stand, but they would have to insist on the observance of the Law of Moses for salvation. In the Church of Rome they, too, let a distorted Christ stand, but they hedge Him in with their superimposed legalistic demands. There exists a straight line of development from the Pharisees of old to the Judaizers and to the Romanists of today.

To discredit the Gospel and Paul, the Judaizers resorted to foul means. Systematically they tried to undermine his apostolic authority. Of him they said disparagingly that he was no Apostle at all, that he had not been one of the Twelve, that he lacked the true characteristic of an

Apostle: he had not accompanied the Lord from the days of John the Baptist on and had not witnessed His resurrection (Acts 1:21-22), that he had not received a commission to preach the Gospel with the Apostles, that he was merely sent out at their behest. Thus they subdued and forged the truth.

Both in Second Corinthians and in Galatians Paul defends himself against these false accusations. Christ Himself had appeared to him before Damascus. Through Ananias he was commissioned by the Lord to work among the Gentiles: "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15). To the Galatians he could write: "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Christ" (1:11-12). This was a clear refutation of the false claims of the Judaizers. Such were the circumstances that caused the Epistle to the Galatians to be written, a trumpet call for the liberty of the Gospel from the bondage of the Law.

H. A. KOCH.

We Need More Lady Teachers

THE WINNEBAGO PROGRAM Emergency-Teacher Training Opportunity

What It Is

THE Winnebago Program is an emergency-teacher training program authorized by the Wisconsin Synod. In reality, it is an *Extension Department of Dr. Martin Luther College* of New Ulm, Minnesota. Its prime purpose is to prepare women students as emergency teachers for the Lutheran elementary schools of the Wisconsin Synod. Dr. Martin Luther College conducts this program with the co-operation of the Winnebago Academy of Fond du Lac, Wisconsin, which has been authorized to offer a year of college training in addition to the summer-school work the student must take at New Ulm, Minnesota.

Who Is Eligible?

Women graduates of Lutheran high schools, Winnebago Lutheran

Academy, Northwestern Lutheran Academy, Michigan Lutheran Seminary, the high school department of Northwestern College of Watertown, and of the high school department of Dr. Martin Luther College of New Ulm, Minnesota, are eligible to enroll in this course.

This course is also *open to graduates of public high schools*. These women graduates must show an academic rating that would indicate to a degree that they are potential teaching material. Some teaching experience in Sunday School, Summer School, or Saturday School would be valuable, though not compulsory.

How Long Must One Attend?

The emergency-teacher training program includes a session of summer-school work at Dr. Martin Luther College of New Ulm, Minne-

sota, two semesters of college work at Winnebago Lutheran Academy at Fond du Lac, Wisconsin, and a second session of summer-school work at Dr. Martin Luther College. If the student does satisfactory work and meets the requirements for teachers outlined in the catalog of Dr. Martin Luther College as to grade points, she will be declared eligible to receive a call.

What Are the Costs?

Each summer session will cost approximately \$70.00 for board and room, \$5.00 for the registration fee, and \$1.00 per music lesson if that is desired. Books will cost in the neighborhood of \$10.00.

The costs for the year of work at Winnebago Academy will be about the same as those for the regular session at Dr. Martin Luther College.

The largest item will be the board and room costs of \$230.00 per year plus the cost of \$25.00 for fees.

Where You May Apply

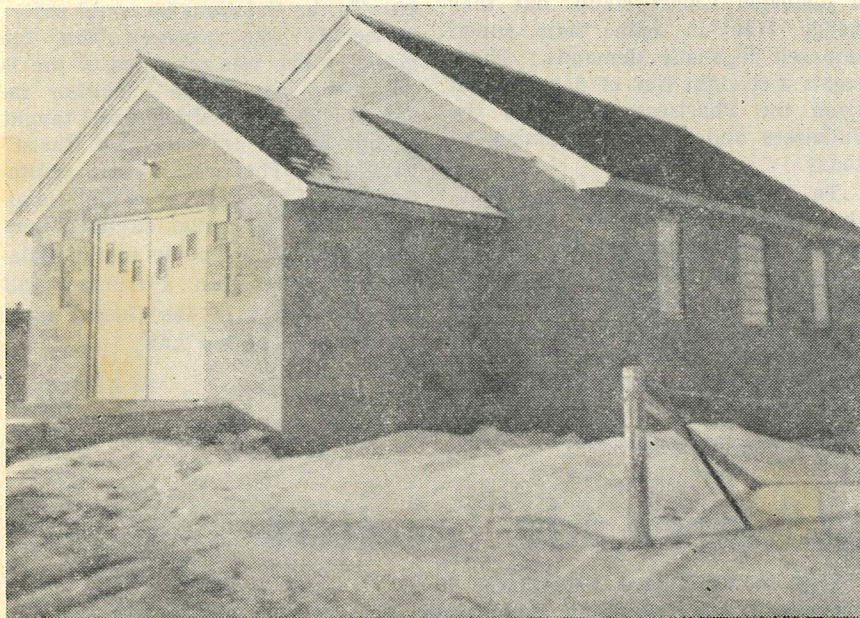
Application forms are available at Dr. Martin Luther College of New Ulm, Minnesota, at Winnebago Lutheran Academy of Fond du Lac, Wisconsin, and at the Office of the

Board of Education located in the Northwestern Publishing House, Milwaukee, Wisconsin.

All applications are to be mailed to Professor Schewpe, President, Dr. Martin Luther College, New Ulm, Minnesota. A deposit of ten dollars should accompany the application. This will be applied to the board and room fee if the student attends.



Dedications



First English Ev. Lutheran Church, Dupree, South Dakota

FIRST ENGLISH EV. LUTHERAN CHURCH

Dupree, South Dakota

First English Lutheran Church of Dupree, South Dakota, was privileged to dedicate its new house of worship on December 18, 1955. The congregation numbers about 100 souls. There were 75 present at dedication services in eleven degrees below zero weather. The pastor based his dedication sermon on Gen. 28:16-17, the theme being, "A Temple Unto God." A combined choir from Dupree and the neighboring congregation at Faith sang two fitting numbers: "Our Every Need Thou Hast Supplied" and "A Faithful Shepherd Is My Lord."

Unable to secure funds for building a new structure from our Synod's CEF, this mission congregation was

given permission to build, provided they incurred no debt for which Synod would be responsible.

The congregation sold its old house of worship, a 20x24 wooden frame building, for \$800, and planned for its new building. Through donations of the 19 contributing families and the sale of the old building about \$3500 was raised, and construction began on October 1. Much of the labor was donated by the members themselves, including hauling of materials.

The new building is 24x36, with full basement for Sunday School and 12x14 entranceway. Materials used in construction were concrete and haydite blocks throughout, with glass blocks used for many of the windows. The basement and main floor are poured concrete, the main floor being

The Northwestern Lutheran

overlaid with asphalt tile. The inside walls of the church proper are covered with sheetrock. An oil burning furnace supplies heat for both upstairs and downstairs. The pitched wooden roof is covered with blue asphalt shingles.

The new building is valued at \$10,000, including donated labor. The remaining money needed to pay off the debt the congregation has incurred (not affecting Synod) is \$4000. They expect to reduce this as the Lord prospers them in the immediate future years.

Its numbers are small, its new church building is not costly, but for a congregation which has remained a mission for some 40 years, the above undertaking was an important one. It indicates that the Lord still has work to do at Dupree, and although progress is slow in a community that probably will not grow noticeably, yet the faith in future developments by the Lord was indicated in an earlier congregational meeting, when the voting members decided unanimously to build. May the Lord continue to bless the Dupree congregation with the zeal to go ahead with the Lord's work.

WILLIAM HEIN.

HARVEST BLESSINGS

God Continues to Bless the Harvest

The readers of this paper, no doubt, remember that the history of this little mission, Immanuel Ev. Lutheran Church, Mosinee, Wisconsin, appeared in the March number, 1955.

This mission was organized January, 1939, when about twelve families left the local "Protestant" congregation. The congregation has enjoyed a steady and healthy growth under various pastors.

The undersigned has served this parish since August 1, 1954. Since that time not only 29 adults have been confirmed, but also quite a few members have been received into membership through transfers from sister congregations.

May the good Lord, the great Shepherd of the Church, continue to bless the mission work in this rather difficult field, so that through the preaching of the Gospel and the working of the Holy Spirit many souls may be led to Christ and thus be eternally saved.

KARL A. NOLTING.



Adult Membership Class at Immanuel Ev. Lutheran Church, Mosinee, Wisconsin — Pastor Karl A. Nolting



**BOOK
REVIEWS**

Danish Rebel. The Life of N. F. S. Grundtvig. Johannes Knudsen. Muhlenberg Press, Philadelphia. 239 pages. \$3.50.

Though this biography can hardly be called definitive, it is an interesting introduction to the life and times of Grundtvig, the great Danish theologian and contemporary of Kierkegaard. But Grundtvig was more than a theologian; he was historian, mythologist, founder and promoter of the Danish Folk School, and poet — author of hymns 283 and 467 in the *Lutheran Hymnal*. The book is written without cumbersome footnotes and the reader is effortlessly projected into the religious and philosophic turmoil of the nineteenth century. Of special interest is Grundtvig's view of the Church sympathetically treated by Knudsen, a treatment which it does not receive at the hands of Kierkegaard. It is quite evident that Dr. Knudsen, guest professor at Maywood Lutheran Seminary, is out of sympathy with the conservative theology of the Synodical Conference. A selected bibliography completes the book.

W. J. S.

A Companion to the Study of St. Augustine. Edited by Roy W. Battenhouse. Oxford University Press, New York. 425 pages. \$5.50. Sixteen scholars collaborated to present this contemporary study of the significance of St. Augustine. The book is divided into three parts: *Augustine's Life, A Critical Guide to the Major Works, and Special Aspects of St. Augustine's Thought.* Within these divisions practically everything worth saying about St. Augustine is said. Ever since the Augustinian monk of Wittenberg appealed to St. Augustine, he has been of special interest to the Lutheran Church. This scholarly study should certainly deepen our insight into the great father of the Church, and that is not a particularly bad thing.

W. J. S.

NOMINATIONS

**Immanuel Lutheran College
Greensboro, North Carolina**

- The Rev. L. G. Bernthal, Clarkston, Washington: J. B. Bernthal
- The Rev. Theo. A. Daniel, Detroit, Michigan: Holy Trinity Slovak Lutheran Church, Boyceville, Wisconsin
- The Rev. Walter H. Ellwanger, M.A., Selma, Alabama: St. Paul's Lutheran Church, Columbia, Illinois
- Dr. H. Koch, Greenleaf, Wisconsin: J. B. Bernthal

- The Rev. Dewitt P. Robinson, New Orleans, Louisiana: Mt. Calvary Lutheran Church, Denver, Colorado
- The Rev. William A. Schiebel, Washington, D.C.: Zion Lutheran Church, Blackburn, Missouri
- Dr. John Stach, Ft. Wayne, Indiana: St. Paul's Lutheran Church, Ft. Wayne, Indiana

Statements regarding the qualifications of and salient information pertaining to the above nominees, must be forwarded to the undersigned prior to the plenary session of the Missionary Board on April 11-12, 1956.

Edwin L. Wilson, Chairman
The Missionary Board of the
Lutheran Synodical Conference
Lutheran Building
210 North Broadway
St. Louis 2, Missouri

LIST OF CANDIDATES

The following have been nominated for the position of Literary Editor at our Northwestern Publishing House to supervise the production of our projected devotional booklets and translations and manuscripts for new books to be published by our Publishing House:

- Prof. H. F. Bierwagen, Fond du Lac, Wisconsin
- Pastor John Brenner, Bay City, Michigan
- Pastor John Brenner, Milwaukee, Wisconsin
- Pastor J. C. Dahlke, Tomah, Wisconsin
- Prof. S. H. Fenske, Wauwautosa, Wisconsin
- Prof. Werner Franzmann, Saginaw, Michigan
- Pastor Waldemar Gieschen, Manitowoc, Wisconsin
- Pastor Edgar Hoenecke, Plymouth, Michigan
- Pastor Waldemar Hoyer, Grand Island, Nebraska
- Pastor John C. Jeske, Milwaukee, Wisconsin
- Prof. R. P. Jungkuntz, Watertown, Wisconsin
- Prof. Elmer Kiessling, Watertown, Wisconsin
- Pastor Walter Kleinke, Milwaukee, Wisconsin
- Pastor Henry Koch, Greenleaf, Wisconsin
- Pastor Karl Krauss, Lansing, Michigan
- Pastor H. C. Nitz, Waterloo, Wisconsin

Pastor Paul Pieper,
Milwaukee, Wisconsin
Pastor Rollin Reim,
New Ulm, Minnesota
Pastor John Schaadt,
Ridgeland, Wisconsin
Pastor James Schaefer,
Milwaukee, Wisconsin
Pastor Egbert Schaller,
Nicollet, Minnesota
Pastor William F. Schink,
Woodland, Wisconsin
Pastor Paul Schliesser,
Whiteriver, Arizona
Pastor Wilmer Vallesky,
Detroit, Michigan
Pastor H. J. Vogel,
Cudahy, Wisconsin
Pastor Ernst Wendland,
Benton Harbor, Michigan
Pastor F. C. Weyland,
Enterprise, Wisconsin

All communications pertaining to these candidates must be in the hands of the undersigned no later than Monday, March 26, 1956, at which time the Board of the Northwestern Publishing House will call a man from this list.

Heinrich J. Vogel, Secretary
3767 East Cudahy Avenue
Cudahy, Wisconsin

ANNOUNCEMENT

The Faculty of Immanuel Lutheran College of Greensboro, North Carolina, hereby announces the coming Services of Dedication for its newly completed Men's Dormitory - Physical Education Building. Dedication Services will be held on April 15, 1956, at 4:00 p. m.

The Faculty of
Immanuel Lutheran College,
Greensboro, North Carolina.

ACCEPTS CALL

Pastor Heinrich J. Vogel, Cudahy, Wisconsin, has accepted the call extended to him by the Board of Control of our Seminary at Thiensville, Wisconsin, to fill the vacancy in the faculty caused by the death of Professor Arthur P. Voss. St. Paul's Evangelical Lutheran Church, Cudahy, has granted Pastor Vogel a peaceful release effective on June 30, 1956, so that he may accept and follow the call at that time.

The Board of Control
Lutheran Theological Seminary
Thiensville, Wisconsin
ADOLPH C. BUENGER, Secretary.

PASTORS INSTITUTE

The annual Pastors Institute at our Seminary at Thiensville, Wisconsin, will not be conducted this summer, because of the conventions of the nine Districts of our Synod, and because of the special meeting of our Joint Synod in August.

The Board of Control
Lutheran Theological Seminary
Thiensville, Wisconsin
ADOLPH C. BUENGER, Secretary.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA DISTRICT PASTORAL CONFERENCE

Place: Northwestern Lutheran Academy, Mobridge, South Dakota.
Time: April 3 (9 a. m.) to April 5 (12 noon).
Essays: Pope: Historical Study of the Marriage Ceremony; Hanson: Christian Giving as a Part of Sanctification; Fricke: Exegesis of 1 Peter 1:1-14; Johne: A

Study of "Alcoholics Anonymous"; Re-
assigned: A Study of the 11th and 12th
Articles of the Augsburg Confession.
Preacher: Barez, Birkholz.
Remarks: Provide for your own bedding.
K. G. Sievert, Secretary.

NEBRASKA DISTRICT PASTORAL CONFERENCE

Place: Gethsemane Lutheran Church, 42nd
and Fontenelle Blvd., Omaha, Nebraska.
Date: April 10-12. Opening Session at
9:30 a. m.
Assignments: Exegesis Hebrews 12, cont.,
W. Hoyer; The Historical Development of
the Formula for Infant Baptism as Found
in our Agenda, M. Weishan; Isagogical
Treatment of the Book of Ezra, R.
Hoenecke; Church Architecture, Its
History and Significance, V. Tiefel;
Exegesis Rom. 9:22-33, Wilfred Wietzke.
Speaker: L. Schmidt; alternate A. W.
Fuerstenau.
Please announce to the host pastor, F.
Werner.

HERBERT KRUSCHEL, Secretary.

MINNESOTA DISTRICT PASTORAL CONFERENCE

Place: West Mankato, Minnesota, in St.
Mark's Ev. Lutheran Church, Sibley and
W. 7th; Martin Birkholz, pastor.
Time: April 10 to 12, 1956; Tuesday, 10:00
a. m. to Thursday noon. Services with
Holy Communion Tuesday at 8:00 p. m.;
Luther Voss, speaker, Prof. Theo. Hartwig,
alternate.
Essays: When Does Proselyting Become
"Sheep Stealing"? by Herbert Hackbarth.
Exegesis of Romans 16:16-18 and its appli-
cation by Prof. E. E. Kowalke.
Meals and Lodging: Meals will be served for
a nominal charge by St. Mark's Congrega-
tion. Requests for meals and lodging or
excuse for absence should be addressed
to the host pastor, Martin Birkholz, in
due time — if possible by April 5.
E. R. BERWALD, Secretary.

GENERAL SYNODICAL COMMITTEE

The General Synodical Committee will
meet, God willing, the week of May 20. The
schedule for preliminary meetings will be
announced later.

OSCAR J. NAUMANN, President.

PACIFIC NORTHWEST DISTRICT PASTORAL CONFERENCE

Place: Shadle Park Ev. Lutheran Church,
Spokane, Washington, Ivan H. Zarling,
pastor.
Date: April 10-12, opening session at 2:00
p. m.
Preacher: G. Jerome Albrecht; alternate, M.
J. Witt.
Papers: N. T. exegesis: 1 John 5:4ff, R.
Dommer; Homiletical study: John 15:18-
25, Paul Nitz; An evaluation of new
trends in the Lutheran Church, continua-
tion, G. Sydow; The Jewish Passover and
the Lord's Supper, L. Bernthal; The
Destroyer Angel of Scripture, G. Franz-
mann.
T. R. ADASCHECK, Secretary.

SOUTHEASTERN PASTORAL CONFERENCE — MICHIGAN DISTRICT

Place: Apostles' Evangelical Lutheran
Church, Corner Stickney Avenue and
Yates Street, Toledo, Ohio, R. C. Timmel,
host pastor.
Date: April 9-10, 1956.
Time: 10:00 a. m.
Evening Communion Service: Preacher, K.
Koeplin.
According to conference regulations, each
pastor is requested to send a registration
fee of \$3.50 (\$3.00 for meals) to the secre-
tary. Requests for sleeping quarters are
also to be made to the secretary. The
registration fee and sleeping quarter re-
quests are to be made by March 24. Please
co-operate.
WERNOR E. WAGNER, Secretary.

FOX RIVER VALLEY PASTORAL CONFERENCE

Place: St. Paul's Ev. Lutheran Church,
Zachow, E. Schewe, host pastor.
Date: April 10, 1956.
Preacher: Johnson; alternate: Krueger.
The conference opens with a confessional
service and holy communion at 9:00 a. m.

The Northwestern Lutheran

Please inform the host pastor if you
are unable to attend.
F. W. HEIDEMANN, Secretary.

WISCONSIN AND CHIPPEWA RIVER VALLEY SPRING CONFERENCE

Place: Immanuel Ev. Lutheran Church;
Medford, Wisconsin, A. J. Engel, pastor.
Date: April 17-18, 1956.
Time: 10 a. m.
Communion Service speaker: H. E. F.
Lehmann; G. C. Marquardt, alternate.
Program: Continuation of Exegesis on
Hosea, J. Schaadt; Review of Roland H.
Bainton's "Here I Stand" (Life of Luther),
C. R. Rosenow; Parental delinquency and
how to overcome it, E. Walther; Exege-
tical and Homiletical treatment of Eph.
4:1-6, T. Zarembo; Why don't we establish
more new missions and how to do it? G.
O. Krause; Ideas on Sunday School to
help especially small children, A. O.
Pautsch.

The complete program will be mailed to
the conference members together with cards
which are to be used for registration and
lodging requests.

A. O. PAUTSCH, Secretary.

WESTERN WISCONSIN TEACHERS CONFERENCE

Immanuel Lutheran Church
La Crosse, Wisconsin
April 26 and 27, 1956

Thursday:

9:00 Opening Devotions
9:15 Practical Suggestions on the Teach-
ing of Memory Work, Mr. Gurgel
10:15 Recess
10:30 Phonics Reading Skills (Economy
Program), Mr. Tiedeman
12:00 Dinner
1:15 Devotion
1:25 Sectional Discussions:
Upper Grades, Mr. Gresens
Middle Grades, Mr. Synhorst
Lower Grades, Miss Gunn
2:25 Business Meeting
2:40 Open Forum on Classroom Environ-
ment, Miss Bailey
4:00 Adjournment

Friday:

9:00 Devotion
9:15 General Administration of a School,
Mr. Pape
10:15 Recess
10:30 Report by Mr. Trettin, followed by
Business Meeting
12:00 Dinner
1:15 Inspirational Address, Pastor Winkel
2:15 Business Meeting
2:25 Excursion

DAKOTA-MONTANA DISTRICT TEACHERS CONFERENCE

Mobridge, South Dakota
April 9, 1956

9:00-9:25 Opening devotion, Pastor Phillip
K. Press
9:25-9:50 Reading of minutes of previous
conference
9:30-10:15 Religion in the Field of Geog-
raphy, Mr. Ralph Swantz
10:15-10:30 Recess
10:30-11:00 Discussion of Mr. Swantz's
paper
11:00-11:30 A practical review lesson in
geography, Miss Rhoda Arndt
11:30-11:45 Discussion of Miss Arndt's
lesson
11:45-1:00 Noon recess
1:00-1:05 Reading of minutes of morning
session
1:05-1:30 Essay on application of maps,
Miss Irma Paap
1:30-1:45 Discussion of Miss Paap's essay
1:45-2:30 Demonstration of use of paper-
mache, Mr. Robert Kurth
2:30-2:45 Recess
2:45-3:00 Discussion of Mr. Kurth's
demonstration
3:00-3:30 Business meeting
3:30-3:50 Your Problems and Mine
(Round table discussion),
conducted by Miss Mabel Goede
MISS IRMA PAAP, Secretary.

ORDINATIONS AND INSTALLATIONS

(Authorized by the Proper Officials)
Installations

Pastors

Kehrberg, Willard E., in St. John's Ev.
Lutheran Church, 1435 Adams St., N.E.,

Minneapolis, Minnesota, by M. J. Lenz; assisted by P. R. Kurth, Paul C. Dowidat, Luther Voss, Geo. Baer, A. E. Frey, and others; on Septuagesima Sunday, January 26, 1956.

Schmidt, Leonard R., in Gethsemane Lutheran (a new mission), Mason City, Iowa, by Arthur P. C. Kell; assisted

by M. J. Lenz, W. A. Geiger, Milton F. Weishan, and Norman E. Sauer; Second Sunday in Lent, February 26, 1956.

Wood, Arden L., in Immanuel Lutheran Lutheran Church, Black Creek, Wisconsin, by H. W. Bergholz; assisted by A. Tiefel and E. J. Zehms; Septuagesima Sunday, January 29, 1956.

CHANGE OF ADDRESS

Pastors

Schmidt, Leonard R., 1658 Meadowbrook Drive, Mason City, Iowa.
Sitz, Arnold E., 820 North First Avenue, Tucson, Arizona.
Wood, Arden L., Black Creek, Wisconsin.

MICHIGAN DISTRICT

October 1, 1955, to December 31, 1955

Southwestern Conference

	Budget	Bldg. Fund	Church Ext.	Non-budget
L. Meyer, Allegan	\$ 214.05	\$	\$ 36.80	
H. Juroff, Battle Creek ..	175.20			
N. Berg, Benton Harbor ..	400.00	57.00		
E. Wendland, Benton Harbor	3,753.58		462.47	
R. Schaller, Coloma	608.83			
G. Struck, Dowagiac	737.85			
E. Tacke, Eau Claire	817.62			
C. Kipfmiller, Hopkins, including \$20.00 from Sunday School	1,400.00		290.50	20.00
J. Thrans, Muskegon	311.74	5.00	96.00	
L. Meyer, Otsego	84.05			
A. Maas, Sodus	1,600.00			
W. Westendorf, South Haven ..	875.19		358.81	
H. Zink, Stevensville	2,521.04			
H. Walther, Sturgis	421.70			
Pastors of Conference			5.00	

Southeastern Conference

A. Baer, Adrian	2,300.00			
M. Radtke, Ann Arbor	413.95		162.00	
M. Spaude, East Ann Arbor ..	343.41		94.00	
O. Kreie, Belleville	294.96			
I. Weiss, Center Line	437.64		123.76	
O. Schlenner, Detroit, including \$5.85 from Sunday School	462.98			
W. Valleskey, Detroit	835.60		157.50	45.00
E. Zell, Detroit	461.08			
E. Frey, Detroit	458.64			
H. Hoenecke, Detroit	1,075.33	172.50		
J. DeRuiter, Detroit	222.70			
P. Dumas, Detroit	35.60			
M. Spaude, Dexter	174.21		48.28	
W. Wagner, Findlay, including \$10.00 from Ladies Aid and \$149.30 from Sunday School	724.05		88.00	1.00
E. Schmelzer, Flat Rock	121.00			
H. Buch, Greenwood	402.10		100.00	
W. Voss, Jenera, including \$50.00 from Mr. and Mrs. Charles Smith's 50th wedding anniversary, \$130.00 thank-offering from Adam Wilch, Reinhold Wilch, Edward Heldman and Pvt. Marquart, \$72.64 sale of U.S. war bond	3,600.00	50.00	1,317.14	
M. Bradtke, Kenton	243.43		71.75	
K. Krauss and L. Koeninger, Lansing	6,210.04	420.00	800.00	
J. Westendorf, Livonia	480.40			
T. Sauer, Livonia	816.05		656.00	
P. Kuske, Maumee	56.00		33.63	
E. Schmelzer, Monroe	89.84			
Zion, Monroe	1,521.75			
A. Schultz, Monroetown	298.25	6.00	31.00	
A. Hueschen, Morenci	341.98		279.62	2.00
A. Walther, Northfield	1,221.56		539.50	
E. Hoenecke, Plymouth	1,398.58			
C. Schmelzer, Riga	261.95		582.00	
H. Engel, Saline	106.00			
A. Wacker, Scio	242.08		61.50	
A. Walther, South Lyons	3,000.00			
R. Timmel, Toledo	281.60		50.00	
L. Rasch, Warren, including \$15.00 from Ladies Aid	104.75		278.97	
A. Bloom, Waterloo	2,552.13		640.50	
G. Press, Wayne				
K. Koeplin, Williamston, including \$110.00 from Ladies Aid	545.54		220.00	210.00
H. Buch, Yale	298.90		91.80	

Northern Conference

M. Schroeder, Bay City ..	1,380.34	324.55	864.25	
J. Vogt, Bay City	165.20			
J. Brenner, Bay City	3,150.00		25.00	
E. Kasischke, Bay City	1,997.90	15.00	196.12	
H. Schultz, Brady, including \$5.00 from Ladies Aid ..	690.00		257.00	
M. Koepsell, Broomfield ..	349.68		17.00	
H. Schultz, Chesaning, including \$3.00 from Ladies Aid	1,091.75		205.00	
R. Voss, Clare	436.37	2.00	109.00	
E. Renz, Custer	193.26			

M. Kell, Durand	207.79		77.00	
E. Leyrer, Elkton	324.38			
B. Westendorf, Flint	559.15		173.00	
R. Holtz, Flint	1,285.11		160.00	
W. Steih, Florida	54.10			
A. Kehrberg, Frankenmuth ..	203.60	193.00	99.00	307.00
A. Schwerin, Freeland	351.38			
A. Clement, Glenn	10.25			
A. Clement, Hale	225.83			5.00
M. Koepsell, Hamilton	118.76		46.00	
O. Drevlow, Hemlock	568.65			
H. Lemke, Lincoln	288.90		54.00	
A. Maaske, Manistee	235.60			
E. Hillmer, Marlette	124.39			
H. Schaible, Mayville	222.76			3.00
E. Hillmer, North Branch ..	244.06			
K. Vertz, Owosso	2,500.00		465.00	
F. Schroeder, Pigeon, including \$2.00 from Sunday School and \$5.00 from Ladies Aid	2,150.67	15.00	379.15	690.78
M. Koepsell, Remus	95.25		113.00	
P. Wilde, Saginaw	314.77		105.00	41.75
O. Frey, Saginaw	1,120.65	3.00	257.00	
H. Eckert, Saginaw	965.51		272.00	
O. Eckert and R. Gensmer, Saginaw	4,665.21		1,026.70	
E. Renz, Scottville	302.84			
Sebewaing	891.93	10.00	119.39	
T. Frey, Standish	65.75		26.60	
T. Frey, Sterling	235.20		108.15	
N. Maas, St. Louis	385.80		248.50	
G. Cares, Swan Creek	297.86	38.00		
M. Kell, Swartz Creek	203.46		112.00	
L. Newman, Tawas	478.19		1,586.00	
R. Frey, Vassar, including \$16.90 from Sunday School ..	295.09	40.96	170.00	
T. Horneber, Zilwaukee	1,144.40			79.14
Northern Pastoral Conf. ..		10.00		
Memorial			5.00	

Totals \$ 76,904.52 \$ 1,362.01 \$ 14,952.39 \$ 1,437.67

Non-budget money sent direct to Institutions.

Memorial Wreaths (Included Above)

In memory of — Sent in by	Amount
Baby of Mr. and Mrs. Don Fuoss — Brady	\$ 3.00
Wm. Wegner — Chesaning	8.00
John McFall — Chesaning	5.00
Edward Truhn — Benton Harbor, St. Matthew	3.00
Fred Burk — Frankenmuth	2.00
Arthur Sims — Frankenmuth	3.00
John Pagels — Frankenmuth	59.00
Wm. Zehnder, Sr. — Frankenmuth	61.00
Rev. Otto Rupprecht — Frankenmuth	17.00
Alfred Conzelmann — Frankenmuth	159.00
Albert Pagel — Frankenmuth	4.00
Mrs. John Kersten — Frankenmuth	2.00
Michael Bernthal — Hale	5.00
Wm. J. Smith — Jenera	
Geo. Redick — Jenera	
Harry Beach — Jenera	114.00
Mrs. John Roehm — Jenera	
Mrs. Geo. Redick — Jenera	
Mary Weiss — Pigeon	10.00
Oscar Strieter — Pigeon	5.00
Martin Ziegler — Pigeon	12.00
Martin Chambers — Pigeon	3.00
Mrs. Henry Strieter — Pigeon	60.00
Albert Radloff — Pigeon	34.00
Mrs. Otto Zabel — Pigeon	11.00
Walter Wachner, Sr. — Pigeon	16.00
George Shaw — Pigeon	2.00
Fred Kuhl — Pigeon	6.00
Carl Friedrich — Pigeon	2.00
Rev. S. E. Westendorf — Pigeon	2.00
No Name — Pigeon	2.00
Mrs. Margaret Hamen — Pigeon	2.00
Johanna Baur — Pigeon	3.00
Mrs. Henry Schulze — Pigeon	2.00
Mrs. Oscar Seaburger — Riga	10.00
Wm. Zehnder — Riga	3.00
Cecil Fisher — Riga	3.00
Edw. Schroeder — Riga	2.00
Mrs. Mary Koltz — Riga	10.00
Paul Peters — Riga	5.00
Rev. S. E. Westendorf — Pastors E. Renz and A. Maaske ..	5.00
Rev. S. E. Westendorf — Northern Pastoral Conference ..	10.00
Rev. S. E. Westendorf — Pastors of Southwestern Conf. ..	5.00
Olin Hinton — Pigeon	3.00
Mrs. Bertha Bauer — Scio	5.00
Mrs. Anna Schnell — Vassar	5.00

ALWIN R. BURKHARDT, Treasurer.



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"The faith in the hearts of the Christians around the Christ was the faith which we confess today. They had been born again by the power of the Spirit; they were as we are, the sons of God. True, they did not have the Nicene Creed, or the Augsburg Confession, and they did not teach within sharply defined denominations. But these things make a difference only in the vocabulary; they do not change the man who believes.

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